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In the first place any criticism of these essays would be manifestly unfair, which should fail to take due account of their avowed purpose and of the class of readers whom they aim to serve. It is not to the historical specialist that Mr. Harrison offers new light. Nor does he aim to start a new fad among the leisure class. He seeks rather to turn into fruitful historical lines "the ordinary fireside reading in our mother tongue of busy men and women." The wider range of view, the truer perspective, the foresight-giving knowledge of the past, these are the grounds on which he urges the usefulness of history, not simply to the student, but to "the bulk of the people, if they are to live the lives of rational and useful citizens."

For these busy men and women he would not prescribe disconnected fragments, for, in his view, "history is the biography of civilized man : it can no more be cut into absolute sections than can the biography of a single life." Little sympathy or appreciation does he show for the research of the "conscientious annalist," who completes the history of each year in successive volumes, by the continuous study of an equal period. Such work seems to him sterile microscopy. Gibbon is his ideal historian. He delights to honor the historian who has "grasp," who paints things in the large. Entrance to his list of "Great Books of History" is secured not by exhaustive research, painstaking accuracy and judicial candor, but rather by comprehensiveness, perspective, poetic fervor and dramatic grouping. Hence, Guizot and Carlyle are exalted far above many an historian whose statements are more reliable.

In his choice of books Mr. Harrison is confessedly old-fashioned, yet he shows acquaintance with a very wide range of historical writings, and his suggestions are calculated to be of great service to those whom he seeks to help. For it is not the student recluse, but busy men and women that he would here incite to find in history that "biography of civilized man, the reading of which ought to fill us with emotion and reverence."

GEORGE H. HAYNES.

Deutsche Geschichte, Von KARL LAMPRECHT. Band IV, Pp. xv, 488. Band V, Theil I, Pp. xiii, 358. Per Band, 6 Marks. Berlin : R. Gaertner's Verlagsbuchhandlung, 1894.

It was to be expected that the recent quickening of interest in social and economic studies should be reflected in the writing of history, just as the movements for constitutional government earlier in this century were accompanied by a succession of notable works on constitutional history. Professor Lamprecht, of Leipzig, is the first to

undertake a comprehensive history of Germany from this broader standpoint.

The author published, in 1885 and 1886, four bulky volumes on "*Deutsches Wirtschaftsleben im Mittelalter*," and monographs and lectures on kindred subjects have appeared since that time. He now addresses himself to the relation of the story, in its main features, of the whole life of the people, and, while not neglecting the political narrative, he seeks to present it in relation to the economic and intellectual life of successive periods, and so to analyze the relation of the various factors as to show us not only "what has been, but how it has come to be." The work is addressed to the general public, and is written in a style that is clear and attractive, while the arrangement of the material shows a sense of proportion that is in a German work exceptionally refreshing, and gives reason to hope for the completion of the whole within a few years and in not many more volumes. The volumes already issued have appeared in rapid succession, one each year since 1891, while 1894 gave us Volume V, Part I, in the spring, and in the autumn, Volume IV.

The unifying idea about which the complex phenomena are organized is the unity of the German race, struggling against countless obstacles for expression, now in mythological tradition, now in the borrowed form of a world-empire, now in a landed aristocracy or a trade league; now submerged by the rising tide of individualism, only to emerge at length in the popular consciousness of unity which is expressed in the modern German Empire. The limits of this review forbid the tracing of the development of this theme through the earlier volumes. The first covers the early immigrations and the Merovingian times, and is perhaps less satisfactory than those that follow, because the author is so largely on the controverted ground of pre-historic sociology, which is not so specifically his own as the economic life of the Middle Ages. Volume II, gives us the Carolingians, the origin of feudalism, and the fortunes of the Holy Royal Empire down to the middle of the twelfth century. The third volume covers the period of the Hohenstaufen, and describes the beginnings of the new economic system of money payments, whose further development, together with the collapse of the imperial power, is the theme of Volume IV. The fifth volume carries us, in the first part, well into the midst of the Reformation.

Volume IV includes, more definitely, a period of two hundred years from the end of the Interregnum of the thirteenth century. The thread of connection, in so far as it is possible to find one in a time of such confusion and disintegration, is sought in the influence of the money-system. (*Geldswirtschaft*.) This undermines the economic basis of feudalism, and prevents the possibility of attaining a national unity

through it. The new system finds its full expression in the towns, while the agricultural territory is almost excluded from its benefits. Hence the nobility and princes are constantly fighting against the burghers. The emperors are powerless to preserve peace or to equalize the economic development. Without effective support, financial or military, from the nation at large, each emperor is forced to maintain himself by building up a family domain in immediate subjection to himself. The papacy finds its revenues diminished under the new system, and the expedients to fill the gap are a prominent cause of the demand for reforming councils. The culture of the time was centred about the towns, where alone was wealth to support it. The surplus strength of the motherland was employed in the colonization of the East, and here arose the economic expression of national unity in the Hanseatic League.

But the cities could not transmute their gold into political supremacy, and out of the struggle emerges the territorial sovereignty of the princes, with an administration organized on the money basis, a kingship devoid of power, and an ultramontane church.

In the fifth volume the Reformation is depicted as part of the general movement toward individualism, and as shaped in its development by the social conditions imposed by the new economic system. The main current of the reform movement is traced to its intellectual and religious sources. The spread of the art and learning of the Renaissance, and the course of Luther's spiritual experiences are exhibited with great aptness of expression.

Yet the author seems to find the underlying cause of all in "the complete carrying out of the tendencies of the money-system and its consequences in the social and intellectual spheres." (p. 3.) The new system was assuming the form of large capitalistic enterprises and rings in the cities, while in the country the rich burghers were obtaining control of the land. Thus to the lesser nobles remained only the precarious living of robber-knights, and the peasantry was left in the position of a pariah class. When, then, the teaching of Luther appeared, supported by the force of his personality, it was natural that the exploited classes should ally themselves with the movement, and seek to direct it to their own ends. Hence the zeal of Sickingen and his knights, hence also the Peasants' War, and the echo that it found in the city proletariat. But, besides these extreme movements, the general response throughout the nation is regarded as the expression of an individualism that the money-system had developed.

Nothing is more difficult than to hold a just balance in determining the relative strength of historic forces. The economic movement has been so often left out of the account that it was perhaps necessary

that it should be strongly emphasized. Professor Lamprecht, while recognizing, as in his chapters on Luther, the presence of ideal and personal factors, is yet inclined to explain too much, if not everything, by the social-economic organization. Why was it that the use of the money-economy did not coincide in Germany, as it did in other countries, with national consolidation? Must we not seek the answer in considerations of race-characteristics and the inherited difficulties that beset the kingship,—that is in ethnic and political rather than in economic causes?

But it must not be inferred that the work is a materialistic polemic, like Buckle's civilization. On the contrary, the author often tantalizes us with a bare statement of some application of his thesis, without connecting it with the facts in hand. The book is rather to be compared to Green's "English People," and it seems likely to hold for the history of Germany an analogous place. Nowhere is there to be found a clearer account of political events, nowhere a more fascinating description of town-life; art and literature are given their proper place, and discussed with discriminating taste. As a comprehensive and readable presentation of German History as interpreted by German scholarship of to-day, Professor Lamprecht's work is a great boon.

R. C. CHAPIN.

The Baronage and the Senate, or the House of Lords in the Past, the Present and the Future. By WILLIAM CHARTERIS MACPHERSON. Pp. 370. London: John Murray, 1893.

The first two hundred and seventy pages of this book are devoted to a consideration of the House of Lords, of the charges advanced against it by the Liberal party in Great Britain, and of the remedies to which the members of that party would resort in view of its supposed evils. The history and constitution of the House of Lords are briefly reviewed, and the author brings clearly to light the fact that while the peers are, in origin, a baronage, the House of Lords is by no means composed exclusively of hereditary legislators. Considerable space is taken to prove that the idea that the House of Lords is composed entirely of hereditary legislators is based on a misconception. An analysis shows that in 1892, of the 541 members of the House of Lords, 383 inherited their seats; 86 of the remainder were new peers; there were 5 Lords of Appeal; 15 peers were elected from Scotland and 26 from Ireland, adding to these the 26 bishops, we find 158, out of a total of 541, who did not inherit their seats.

The author then considers the case of the Radicals against the House of Lords, "that it is aristocratic" and "that it oppresses the people."